

then makest thy ally, is Imndred-pointed,
thousand-
feafherecL

8. Forthwith increased (by our
offerings), do
tiou, mighty and firm, by that
(weapon) bring
(wealth) for sustenance to us thy
praisers, our
children, and our wives.

9. These gigantic iar-reaching efforts¹
were put
forth by thee; thou didst fix them
firm in thy
thought,

10. The wid[^]-traversing Sun,
despatched by thee,
brings (to the world) all these (waters
which thou
creates!); he brings hundreds of
cattle and rice
boiled in milk; it is LSDRA who slays
the water-
stealing boar.²

¹ *Chyauinani* is generally explained as
laldni, "powers/*
"energies"; liere Say ana takes it as referring to "
the mountains/'
as the supporters or stays of the earth, ~*bli-fameh*
kilo, *laddhddkd-*
randni (see *var. Zect.*), of* vii. S3. 3.

² The Scholiast offers two interpretations of this
verse. The
first; that of the grammatical school (*na,irukta*) is
given in the
text. The sun (here called *Yislinu*) as the
bringer of rain, is
said to bring the cattle and food which the rain
produces; the
"boar" *vardha* is one of the personifications of
the cloud as
smitten by *Indrcfs* thunderbolt (cf. *Nirukta* v. 4).
The mytho-
logical school {*G,iii7ia*ij&*} take the Terse more
literally, and their
explanation is given in the Charaka Brahmana,
The legend is,

however, told more distinctly in the Taitt. Saah. vi.
2. 4. It is
there related that *^E the personified sacrifice
concealed itself from
the gods, and assuming the form of Yishnu,
entered the earth.
The gods, stretching out their hands, sought in
vain to lay hold
of it; but wherever it turned, Indra, outstripping
it, stood in